



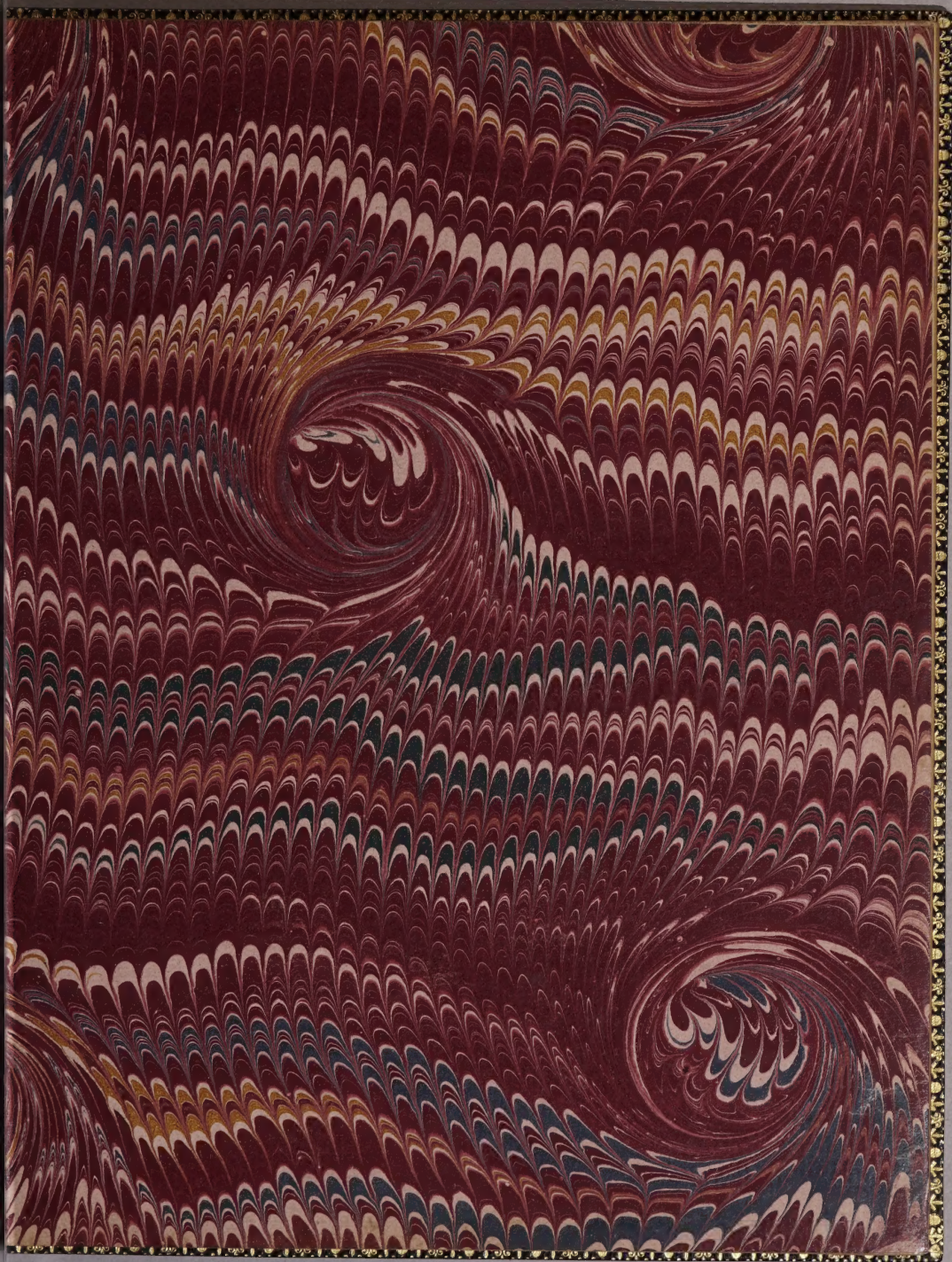
J.C.B.





*John Carter Brown.*

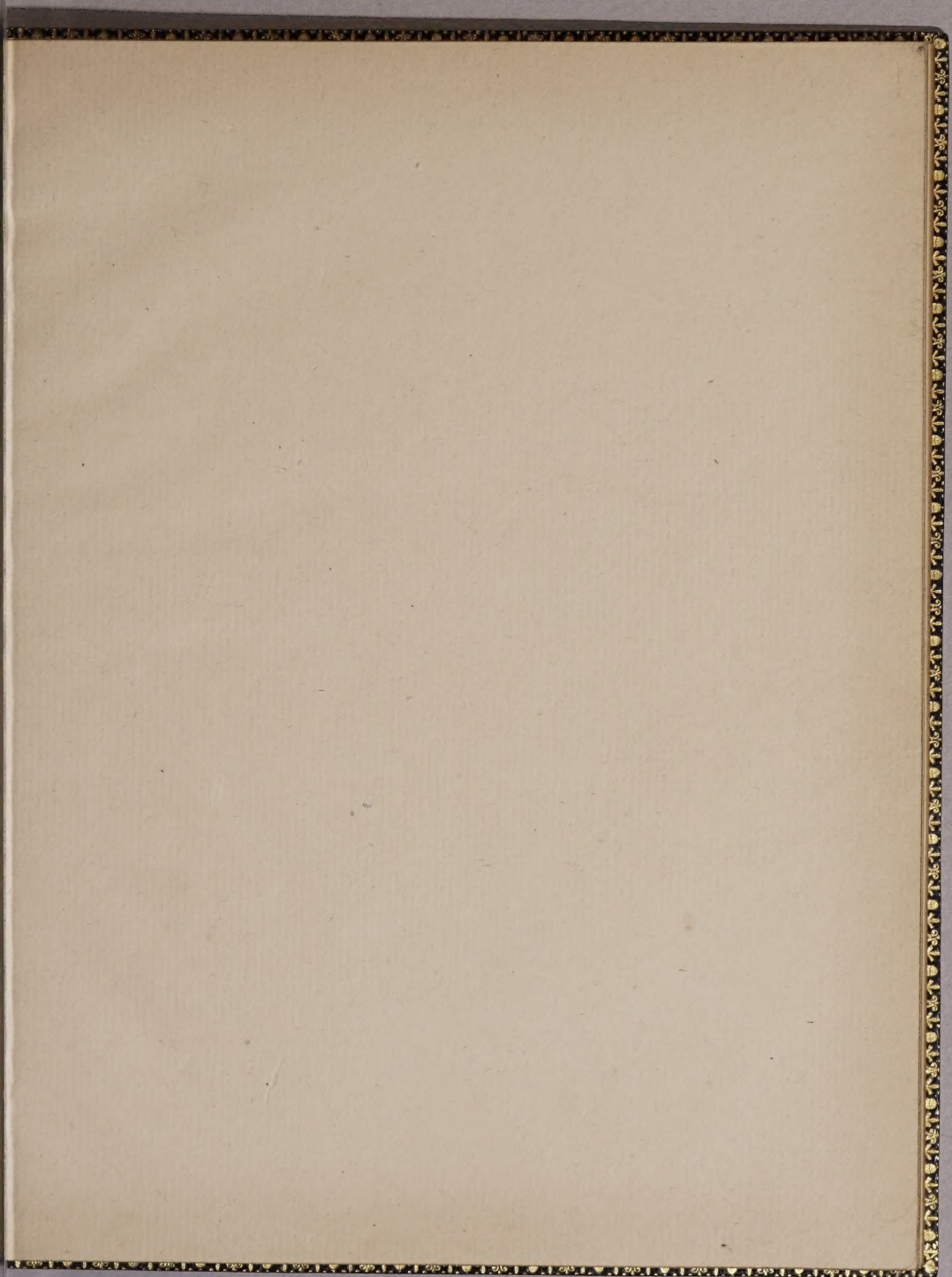




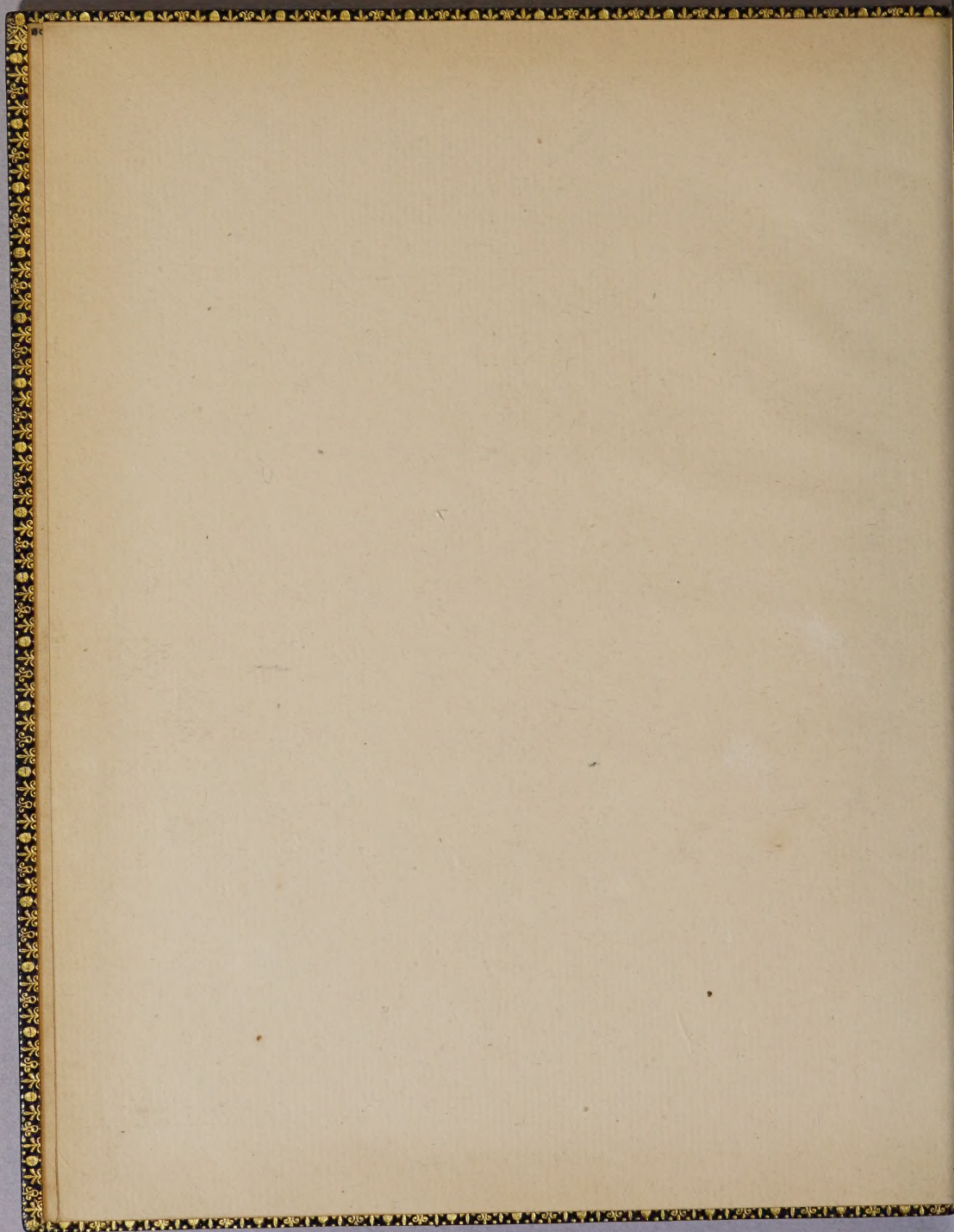


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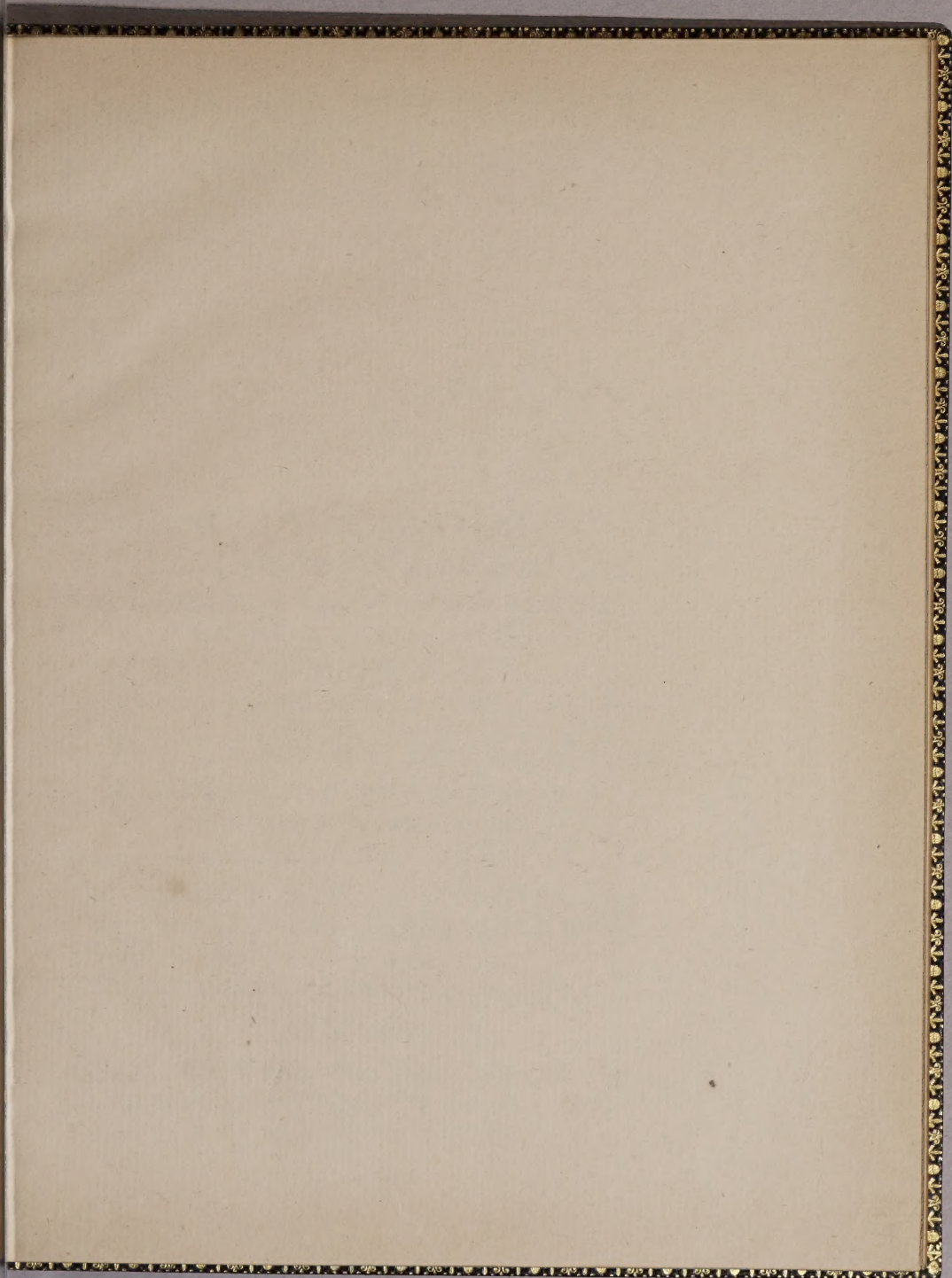




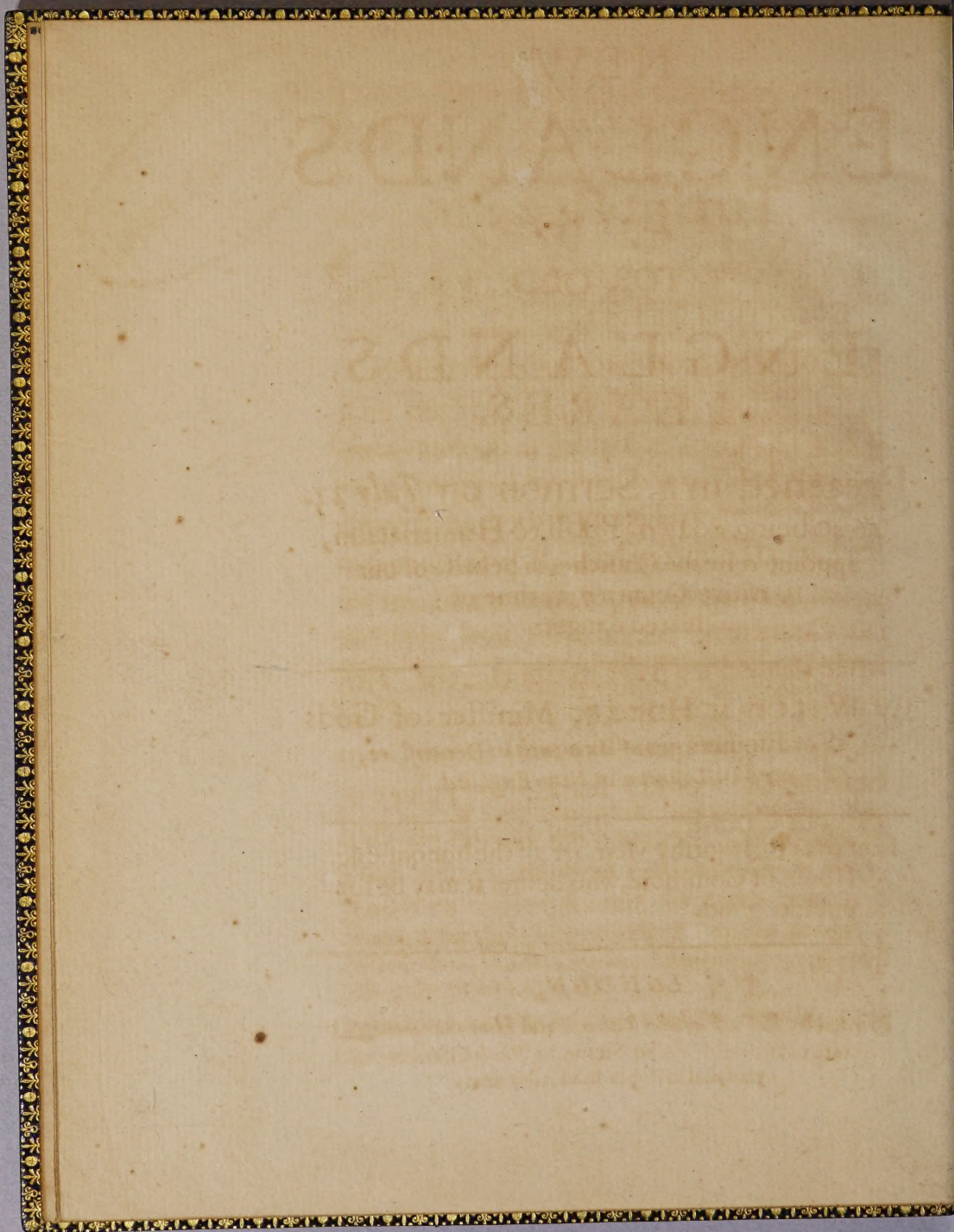














NEW  
ENGLANDS  
TEARES,  
FOR OLD  
ENGLANDS  
FEARES.

Preached in a Sermon on *July 23.*  
1640 being a day of Publike Humiliation,  
appointed by the Churches in behalfe of our  
native Countrey in time of  
feared dangers.

---

By WILLIAM HOOKE, Minister of Gods  
Word; sometimes of *Axmouth* in *Devonshire*,  
now of *Taunton* in *New-England*.

---

Sent over to a worthy Member of the honourable  
House of Commons, who desires it may be for  
publike good.

---

LONDON,

Printed by E. G. for *John Rothwell* and *Henry Overton*, and  
are to be sold at the Sunne in *Pauls Church-*  
*yard*, and in *Popes-head Alley*. 1641.



NEW  
ENGLANDS  
TEARS  
FOR OLD

ENGLANDS  
TEARS

Printed in a Sermon on July 23  
to the People of Publick Religion  
appointed by the Church and State of our  
native Country in this  
second edition

PRICE



By WILLIAM HOORNE, Minister of Gods  
Word at the Church of the Holy Trinity  
now of Tames in New-England.

Read over by a worthy Member of the honorable  
House of Commons who desired it may be  
published.

LONDON,

Printed by E. C. at the Sign of the Green Church  
and in Popes-head Alley 1671.





# To the Reader.

COURTEOUS READER,



Hou hast here presented to thy view, a Sermon preached to some in *New-England* for *Old Englands* sake; wherein is expressed much love, to a Countrey left. It was once imputed to *Anaxagoras*, that hee cared not for his Countrey, because hee seemed to bee little moved with the ruines thereof. This cannot bee imputed to our brethren of *New--England*; for they, not seeing, nor hearing of, onely fearing the ruines of this our Countrey, were deeply affected with it: a signe they love us. Some have applyed that of the Apostle to them, *1 Iohn 2.19.* (*They went out from us, because they were not of us; for if they had been of us, they would no doubt have continued with us,*



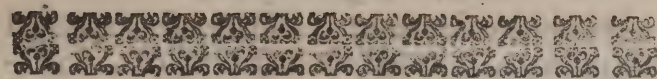
To the Reader.

but how falsely it is applied, this Sermon doth discover; for certainly *they are of us*, though *they be gone from us*, for if they were not of us, their affections would not have so continued to us, as to fast and pray for us. *Amor poscit amorem*. Let our affections be endeared to them.

As for this Sermon, expect not care-pleasing, but heart-affecting phrases in it: the Author sought not so much to please as to profit; not to informe the judgement, as to wo ke upon the affections; If thou bring thy heart with thee to the Reading of it, thou may'st find thy heart melting by Reading of it, and then thou shalt have cause to blesse G O D for it.  
*vale.*

---





NEW  
ENGLANDS  
TEARES,  
FOR,  
OLD ENGLANDS  
FEARES.

---

Job. 2. 13.

*So they sate down with him upon the ground seven  
dayes and seven nights, and none spake a word  
unto him, for they saw that his griefe was very  
great.*



HE words are spoken of *Iobs* three  
friends, who were now come to visite  
him, and sympathize with him in the  
time of his distresse. They had made an  
appointment thus to doe *ver. 11. viz.* to come to  
mourne with him, and to comfort him. For thus  
the godly should send to one another in like case



and acquaint one another with the sorrowes and calamities of their friends and brethren, and agree to contribute and cast in their sorrowes and sympathize when their friends are afflicted. A godly practise, and which the Churches in this Land doe well this day to imitate.

Now then are *Jobs* friends comming towards him, and *when they lift up their eyes a far off, they knew him not, &c.* Affliction may so alter the outward face of things and friends, that ancient acquaintance may not know them. Upon this, *they sate down with him upon the ground, &c.*

*Observ.*

The summe of what is now read unto you, is the sympathy of *Jobs* friends in the time of his calamity; and from it we may observe this point,

*That it is the part of true friends and brethren, to sympathize and fellow-feele with their brethren and friends when the hand of God is upon them.* For thus, you see, did *Jobs* three friends here doe, and they performed a very brotherly office of love in so doing. When therefore afterwards their hearts grew more hard towards him, he calls upon them for the same compassions, *Have pity upon mee, have pity upon mee, O yee my friends, for the hand of the Lord hath touched mee.* From whence wee may likewise collect, that *when the Hand of God hath touched a friend, all his friends should have tender pity upon him.* And such affections have the godly shewen forth, as wee finde in Scripture. *Who is weake, saith Paul, and I am not weake? Who is offended, and I burne not?* When *David* was in great heavinesse, as being under

*Job. 19. 21.*

*2 Cor. 11. 19.*



under a great affliction by the rebellious insurrection of the sonne of his owne loynes against him, *Mephibosheth*, the sonne of *Jonathan*, *David's* deare friend, did neither dresse his feet, nor trimme his beard, nor wash his clothes, untill the day that the King returned in peace. And *Jeremy* writes a booke of Lamentations for *Judah's* misery, though himselfe had then his life given him for a prey. When the naturall body of Christ was to suffer, hee said to his friends, *Weepe not for mee, but weepe for your selves*; but when his mysticall body suffers, hee expects that wee should not weepe so much for our selves as for him. 2 Sam. 19. 20.

Nay, *David* sympathizeth with his very enemies; *As forme, when they were sicke, my clothing was Sack-cloth, and I humbled my soule by fasting; I behaved my selfe as though hee had beene my friend or brother, I bowed downe heavily as one that mourned for his Mother*, Psalme 35. 13, 14. Whence wee gather, what our affections and behaviours ought to bee for our friends, brethren, and Mother, in their distresse. Yea, which is yet more, wee finde one wicked man fellow-feeling with another. *Abaziah*, a wicked King went downe to visite wicked *Ioram* the son of *Ahab*, because hee was sicke, 2 King. 8. 27. 29. And both God and his Church and Children will complaine in the want of this brotherly affection. *Among all her Lovers, saith Jeremy, shee hath none to comfort her*, Lam. 1. 2. It was indeed *Jerusalem's* misery not to bee pitied, but withall it was her Lovers



vers sinne. Therefore shee complains, *vers. 12:*

*Is it nothing unto you all yee that p<sup>ro</sup>fe by? Behold and see, if there be any sorrow like unto my sorrow, &c.*

*Verf. 19.*

Againe, *I called for my Lovers, but they d<sup>e</sup>ceived m<sup>e</sup>.* And Obadiah prophecieth against Edom for

their cruelty, and want of compassion with their brethren of *Judah* in the day of their distresse.

*Matth. 25.*

When Christ is any way afflicted, hee expecteth to be pittied, and will openly condemn them before all the world that omit this duty. And that

*Luke 7. 32.*

parabolicall speech of Christ to the Jewes, of children sitting in the Market place, and calling one to another, and saying;

*Wee have mourned to you, and yee have not wept,* is taken from this ground, that it is matter of just complaint, if when friends doe mourne, their fellowes doe not weepe.

*Rom. 12. 15. 26*

But the Scriptures are expresse in the command of this sympathy. *Rejoyce with them that*

*rejoyce, and weepe with them that weepe; be of the same mind one towards another.* When the Apostle

*Heb. 13. 1, 2, 3.*

had said, *Let brotherly love continue;* in the verses following hee instanceth in two duties

thereof; first, *In entertaining strangers;* secondly, *In remembring them that are in bonds, as bound with*

*them, and them that suffer adversity as being our selves also in the same bo<sup>dy</sup>.* God doth then expressly

*Prov. 17. 17.*

require this part of brotherly love. The Doctrine is cleare enough, *It is the part of true friends, &c.*

*A friend loveth at all times, and a brother is borne for adversity.*

Reasons



Reasons: discharging any duty  
to suits and other business, and so

Because they are members of the same body; the Reason intimated by the Apostle, Remember them that are in adversity, as being your selves also in the same body. Now it is the part of one member to fellow-feele with another.

When the shunamites son was sick, especially in one part, his whole body complained, saying, My head, my head. This made David to say, for my brethren and Companions sake, I will say, Peace be within thee.

2 King. 4. 19.

Psal. 122. 8.

He desired the peace of Ierusalem, because of his brethren and companions there, who were as it were bone of his bone.

It is a great lightning of the afflictions of brethren, to be bemoaned by brethren and friends in time of affliction. *Solamen miseris sociis*, &c. Sociall sorrowes doe somewhat solace the miserable. Which we see in Ierusalem Complaint,

for want of pity from her Lovers, and Iobs (at last) from his friends. Now it is the part of friends and fellowes to beare one anothers burdens.

Yea it is of the Law of Christ, which is the Law of Love. And surely if a man doth but see his horse over-burdened, hee will run presently and lighten the load that is upon him.

Gal. 6. 2.

Againe; Consider that it may bee the case of friends themselves, who then would bee glad to be sympathized with. A man that hath friends, saith Salomon, must carry himselfe friendly. Hee may soone els loose his friends when hee expects

Prover. 8. last.

quintessence

B

to

Jam. 2. 13.

to be dealt with friendly by them. One reason why *mercy rejoyceth against judgement*, is because as it hath yeelded mercy to others in time of judgement, so now it expects the same from them in like case.

4.

Lastly, It is an easie service of Love. It cost *Iobs* friends but little to come and bestow their teares and their sorrowes upon him. What can a friend doe lesse ? true friendship and brotherhood goes further, it will, nay it must, if need be, lay downe its life for the brethren.

1 Joh. 3. 16.

Vse.

1

Before I come to the maine use which I ayme at, I will speake a few words, by way of Information, to shew how farre they are from being friends or brethren, who are ready to rejoyce at the afflictions and miseries of others. A right Edomitish quality ; for *Edom* rejoyced over the children of *Judah* in the day of their destruction, and spake proudly in the day of their distresse : and these were a cursed generation. And indeed the Psalmist implyes it to bee a property of abjects thus to doe : *In mine adversity they rejoyced, and gathered themselves together, yea the abjects* (i. e. the cast-wayses) *gathered themselves together.* And it is commonly observed, that men and women who have turned Witches, and been in league with the devill, thereby to doe mischief, are never given over so to doe, till they begin to have an evill eye, which grieveth at the prosperity,

O bad. ver. 12.

Psal. 35. 15.



prosperity, and rejoyceth at the misery of others.  
Hence Witchcraft is described by an evill eye.

I know not what eye hath bewitched my young Lambes. And when any are bewitched, it is a phrase of speech among many to say, they are over-seene, *i.e.* lookt upon with a malicious eye. Nay, it is the property of the devill to bee thus affected. Mans prosperity is his paine, and mans adversity his rejoycing, as wee see in *Iob*; neither is there ( scarce ) any thing that doth more import the seed of the Serpent in a man, then this same *ἐν ἡχαίρῳ*, rejoycing in the evill and misery of another. It is then the property of Edomites, abjects, witches and devills, to rejoyce in the misery that befalleth others. And though I am not able to charge any of you with this cursed affection, yet I doe wish you to looke into your owne hearts; for this I am sure, here are strong temptations sometimes, leading towards it in this Land; which when they meete with an heart voyd of grace, must needs stirre up the disposition in it, and not only emulations and envyings, but witchcraft it selfe is a worke of the flesh.

But the use that I doe principally intend, is of Exhortation to you all, as you desire to approve your selves the true friends and brethren of your deare Country-men in old *England*; to condole with them this day in their afflictions. *Iob's* friends, you see, did it for him seven dayes and seven nights, *i.e.* many dayes. O let us doe it then this one day; at least, for these.

B 2

Indeed

Acts 12.  
Acts 9. 31.

Indeed when we looke upon our selves at this time in this Land, the Lord hath given us great cause of rejoycing, both in respect of civill and spirituall peace. God hath at once subdued the proud *Reynolds* and the proud opinions that rose up in this Land; and for plenty, never had the Land the like. Yea, which is much better, the Word of God growes and multiplyeth; the Churches have rest throughout the whole land, and are edified, and walking in the feare of the Lord and in the comfort of the holy Ghost, are multiplyed. This is much, and more it would be; if the edge of these and other our comforts were not this day turned by the feare of civill strifes and combustions in the Land of our Nativity, which doe not a little abate the sweetnesse of all other our happinesse to us, and call for Lamentation and sackcloth at our hands.

Neh. 2. 3.

When *Artaxerxes* said unto *Nehemiah*, *Why is thy countenance sad, seeing thou art not sicke?* Have you not read the answer? *Why should not my countenance be sad, when the City, the place of my Fathers sepulchres lyes wast, & the gates thereof are consumed with fire?* Why? *Nehemiah* was well enough at ease, he had honour, and power, and favour, and pleasure enough, and being the Kings Cup-bearer, hee had Wine enough of all sorts at his command, which maketh glad the heart of man. But what is all this not to cloud his countenance; and to overcast it with griefe and sorrow, when the City of his Fathers was layd wast, and the gates thereof consumed with fire?



fire ? Thus beloved, if our comforts were treble to what they are this day, yet could it not but much abate the sweetnesse of them, to consider what distresses may lie at this time upon our native Countrey, for ought wee know, and have too just cause to feare. When the Arke and Israel and Judah abode intents, and *Joab* and his men were encamped in the open fields, *Uriah* tooke <sup>2 Sam. II. 11.</sup> no comfort in his beautifull wife, nor in his house, nor in his meate and drinke.

Let us therefore, I beseech you, lay aside the thoughts of all our comforts this day, and let us fasten our eyes upon the calamities of our brethren in old *England*, calamities, at least, imminent calamities dropping, swords that have hung a long time over their heads by a twine thread, judgements long since threatned as foreseene by many of Gods Messengers in the causes, though not foretold by a Spirit prophetically guided; heavy judgements in all probability, when they fall, if they are not fallen already. And not to looke upon the occasions given on the one side or the other, betweene the two Sister Nations; (Sister Nations ? ah, the word woundeth,) let us looke this day simply on the event, a sad event in all likelihood, the dividing of a King from his Subjects, and him from them, their mutuall taking up of Armes in opposition and defence; the consequences, even the gloomy and darke consequences thereof, are killing and slaying, and sacking and burning, and robbing, and rising, cursing and blaspheming, &c.

If you should but see Warre described to you in a Map, especially in a Countrey well knowne to you, nay dearely beloved of you, where you drew your first breath, where once, yea where lately you dwelt, where you have received ten thousand mercies, and have many a deare friend and Countrey-man and kins-man abiding, how could you but lament and mourne?

Warre is the conflict of enemies enraged with bloody revenge, wherein the parties opposite carry their lives in their hands, every man turning prodigall of his very heart blood, and willing to be killed to kill. The instruments are clashing swords, ratling speares, skul-dividing Holberds, murdering pieces, and thundering Cannons, from whose mouthes proceed the fire, and smell, and smoake, and terrour, death, as it were, of the very bottomlesse pit. Wee wonder now and then at the sudden death of a man: alas, you might there see a thousand men not onely healthy, but stout and strong, struck dead in the twinkling of an eye, their breath exhales without so much as, *Lord have mercy upon us*. Death heweth its way thorow a wood of men in a minute of time from the mouth of a murderer, turning a Forrest into a Champion suddenly; and when it hath used these to slay their opposites, they are recompenced with the like death themselves. O the shrill eare-piercing clangs of the Trumpets, noise of Drums, the animating voyces of Horse Captaines and Commanders, learned and learning to destroy! There is the undaunted Horse whose neck



neck is clothed with thunder, and the glory of whose nostrills is terrible; how doth kee he pawing and prauising in the valley, going forth to mete the armed men? he mocks at feare, swallowing the ground with fiercenesse and rage, and saying among the trumpets, Ha, Ha, hee smells the battell a far off, the thunder of the Captaines and the shouting. Here ride some dead men swagging in their deepe saddles; there fall others alive upon their dead Horses; death sends a message to those from the mouth of the Muskets, these it talkes with face to face, and stabs them in the fift rib: In yonder file there is a man hath his arme struck off from his shoulder, another by him hath lost his leg; here stands a Soldier with halfe a face, there fights another upon his stumps, and at once both kils and is killed; not far off lies a company wallowing in their sweat and goare; such a man whilst he chargeth his Musket is discharg'd of his life, and falls upon his dead fellow. Every battell of the warriour is with confused noise and garments rouled in blood. Death reignes in the field, and is sure to have the day which side soever falls. In the meane while (O formidable!) the infernall fiends follow the Campe to catch after the soules of rude nefarious souldiers (such as are commonly men of that calling) who fight themselves fearelessly into the mouth of hell for revenge, a booty, or a little revenue. How thicke and three-fold doe they speed one another to destruction? A day of battell is a day of harvest for the devill.

All

1 Sam. 4. 17.

All this while, the poore wife and tender children sit weeping together at home, having taken their late farewell of the harnessed husband and father (O it was a sad parting if you had seen it!) never looking to see his face againe, as indeed many and the most of them never doe; for anon comes *Ely's* messenger from the Camp saying, *There is a great slaughter among the people, and your husband is dead, your father is dead, hee was slaine in an hot fight, hee was shot dead in the place & never spake a word more.* Then the poore widow who fed yet upon a crumb of hope, teares her haire from her head, rends her cloths, wrings her hands, lifts up her voyce to Heaven, and weeps like *Rachell* that would not bee comforted, her children hang about her crying and saying, O my father is slaine, my father is dead, I shall never see my father more; and so they cry and sob and sigh out their afflicted soules; and breake their hearts together. Alas, alas! this is yet but Warre thorow a Crevise. Beloved, doe but consider; There is many times fire without warre, and famine and pestilence without warre, but war is never without them; and there are many times robberies without war, and murdering of passengers, ravishing of matrons, deflowering of virgins, cruelties and torments; and sometimes barbarous and inhumane practices without war; but war gets seldome or never without them: *How like and true-fold be these words!* Warre, it is *in luma complexum*, a compound of Judgements, a mixt milery, *the cup in the hand* of

Psal. 75. 8.



of the Lord, the wine whereof is red, and it is full of mixture. The Wine is indeed as red as blood, and the ingredients are fire, famine, pestilence, murders, robberies, rapes, deflowerings, cruelties, torments, with many other miseries. The voyce of melody ceaseth, relation that were lately the comfort are now become the griefe of the life of men ; *the high wayes are unoccupied*, <sup>Iudges 5, 6, 7.</sup> *the travellers walke thorow by wayes, the Inhabitants of the villages cease, and the noise of the Archers is heard in the places of drawing water.* Warre, it is the immediate hand of such whose <sup>2 Sam. 24. 14.</sup> tenderest mercies are cruelties, commonly therefore the last of Gods Stroakes upon them that will take no warning. But yet there is difference in warres ; a warre in the borders of an enemy is held better then a warre in ones native Countrey ; for commonly, the Land that is as the Garden of Eden before an enemy, behind <sup>Joel. 2. 3.</sup> them is like a desolate Wildernesse ; and it is very wofull when people and land shall be wasted together. Or if it bee warre in our owne Land, yet a warre against a forreigne enemy invading, is farre better then a civill warre. It is grievous, but not admirable, to see an Egyptian and an Hebrew contending, but to see, as the Prophet sayth, Egyptians against Egyptians, and every <sup>Isa. 19. 2.</sup> one fighting against his brother, and against his neighbour, City against City, and Kingdome against Kingdome ; or to see, as the same Pro- <sup>Isa. 9. 21.</sup> phet saith, *Manasseh against Ephraim*, and *Ephraim against Manasseh*, and both against *Is-  
C dab ;*

2 Sam. 2. 14, 15,  
16.

*dab*; O, this is both lamentable and wonderfull ! The mad Souldier in the heat of his blood, and the depth of his Atheisme, my account it perhaps at first with *Abner* but a play, to see *Israelites* catching of *Israelites* by the beard, and thrusting their swords into one anothers sides : but of all warres none so bloody, neither hath any play such bitternesse in the end.

It is a sad play, wherein not only mens goods, and bodies, and soules, doe commonly lye at stake, but wherein also even the very Conquerour is conquered, as one that played but for his owne money, and at such a desperate play, whose very gaines are loofings. No warres so cruell, so unnaturall, so desolating, as Civill warres. You have heard, Beloved, of the dreadfull German-warres; why if there bee any in our owne Countrey this day, I may call them German-warres, because they are the warres of Germans, even the bloody contentions of brethren; and when relations turne opposites, nothing more opposite. A Kingdom at warres with a forreigne enemy may stand, but a Kingdome divided against it selfe, can never; there can never bee prosperity within *Ierusalems* pallaces, if first there bee not peace within her wals. Unity and peace are a bond, and where that is broken, there must needs follow dissolution.

Psal. 122. 7.

Ephes. 4. 3.

1. Sam. 14. 16.

When the *Philistins* went beating downe one another, the multitude (marke the word) melted away. A thing never consumes faster, then when it falls to melting; and how doe such weaken



ken themselves for an enemy without, and fight  
 for the conquest of some forreigne adversary : Judg. 7. 21. 22.  
 2 Chron. 20.  
*Gideons* men may stand still every man in his  
 place, so long as *Midianites* turne their swords  
 against *Midianites*. - Neither needs *Iehosaphat*  
 strike a stroke, when the *Moabites*, *Ammon*  
*nites* and *Edomites* his enemies, lye in ambush  
 one against another; first *Moab* and *Ammon* figh-  
 ting against *Edom*, and then *Moab* and *Ammon*  
 one against another. And what was the issue of Judg. 21. 2, 3. 6.  
 the eleven Tribes warres with their brother  
*Benjamin*, but lamentation, mourning and woe?  
 And yet too among civill warres, some are  
 worse then other. I have read, I remember, in --- En quod  
 discordia ci-  
 ves Perduxit  
 miseros.  
 Bella per E-  
 martheo. plus-  
 quam civilia  
 campos.  
*Lucan*, of warres betweene *Cesar* and *Pompey*  
 worse then civill : and such especially are mu-  
 tining warres, when there is little trust to either  
 side, and friends are scarce knowne from foes,  
 but all things are filled with conjurations, trea-  
 cheries, distractions, factions, feares, suspitions,  
 tumults, combustions, spoylings, &c. The Lord  
 be mercifull to old *England*, as hitherto hee hath  
 bene, yea more then to any Land this day un-  
 der the Sunne, which indeed heightneth its sins  
 above the Sunne, and makes it more sinfull then  
 any Land at this time in the whole World, inso-  
 much, that we cannot but yeeld that there are no  
 warres that *Englands* sinnes have not deserved.  
 Let us therefore feare the worst at this present  
 in behalfe of our deare Countrey-men (conside-  
 ring also what ill tydings we have heard thence)  
 that nothing, as wee doubt, but a miracle of di-

Ier. 46. 16.

vine power and mercy can preserve them from the miseries of the devouring sword. I remember what the auxiliaries of Egypt said in their distresse, *Arise, and let us goe againe unto our people, and to the Land of our Nativitie from the oppressing sword*; but if wee were now under that milery, I doubt it would be in vaine for us to say the like. But that which wee are now called unto, is brotherly Compassion, and to doe the part of *Iobs* friends in my Text, to sit astonished, as at the crying finnes, so at the feared sorrowes of our Countrymen, for in all probability, their grieve is very great.

To this end, you may think a while upon these particulars:

I

Of our civill relation to that Land, and the Inhabitants therein. There is no Land that claimes our name, but *England*, wee are distinguished from all the Nations in the World by the name of *English*. There is no Potentate breathing, that wee call our dread Sovereigne, but King *CHARLES*, nor Lawes of any Land have civilized us, but *Englands*; there is no Nation that calls us Countrey-men, but the *English*. Brethren! Did wee not there draw in our first breath? Did not the Sunne first shine there upon our heads? Did not that Land first beare us, even that pleasant Island, but for sinne, I would say, that Garden of the Lord, that Paradise?

2

Withall, let us thinke upon our naturall relations to many in that Land. Some of you, I know,



I know, have Fathers and Mothers there, some of you have Brethren and Sisters, others of you have Uncles and Aunts there, and neare kinsfolke. All these sitting in griefe and sorrow, challenge our sympathize; and it is a fearefull sinne to bee voyd of naturall affections: nature wrought in *Abraham*, as well as grace, when his nephew *Lot* was taken captive by the foure Kings. Rom. 1. 31.  
Gen. 14.

But which is more, let us remember, how (for many of us) wee stand in a spirituall relation to many, yea very many in that Land. The same threed of grace is spunne thorow the hearts of all the godly under Heaven. Such a one there, is thy spirituall Father, hee begot thee in Christ Jesus thorow the Gospell; and there thou hast spirituall Brethren and Sisters and Mothers. 3  
Mat. 12. 50. Other is many a sweet, loving, humble, heavenly soule in that Land, in whose bosome Christ breathes by his blessed Spirit every day, and such as I hope wee shall ever love at the remotest distance, were it from one end of the Earth unto the other. Why, they are bone of our bone, and flesh of our flesh in Christ, nearer by farre then friends, and kindred, oh let their sorrowes be our sorrowes, and their miseries ours.

Besides these relations, civill, naturall, spirituall, let us thinke upon the speciall ties and engagements that many there have upon us. Among your friends there, whether naturall or spirituall, there are, no doubt some there, whom

whom you prize above the rest. O if you could but see them, your soules would hardly stay within your bodies for running forth to meete them; At least, you would strive to incorporate your selves into them by the closest embraces. Alas, these now, perhaps, are weeping in their secret places, these are now sitting with *Iob* among the ashes. If you could but see the expressions of their sorrowes, and heare their present speeches and complaints; and how they, their wives, and little ones doe sit and lament together, it may bee some of them in expectation of daily death, and how they fast and pray, and afflict their soules, or how, peradventure, they wish themselves at this very instant with us; O you would weepe and cry, and melt away into teares of sorrow.

5.

To this, adde the Consideration of the many mercies, heapes of rich and precious mercies, twenty, yea thirty and forty yeares mercies, and to some more, which wee have there received; especially soule-mercies. There the light of the glerious Gospell of Christ Jesus first shined forth unto thee; there first thou heardst his pleasant voyce; there did his good Spirit first breath upon thine heart; there didst thou first beleieve and repent, and amend thy lewd wayes. And never was there a Land, I think, since Christ and his Apostles left the World, so richly blest in converts, or that ever brought forth such and so many worthies into the World. Yet there now (alas indeed, where sooner, when sinne aboundeth?)



aboundeth?) doth Judgement begin to reigne,  
as we may greatly feare?

Or is it not meete that we should beare a part  
with them in their sorrowes, who have borne  
a part with them in their sinnes? How wee con-  
ferred so many sinnes as wee have done to speed  
on their confusion, and shall wee bestow no sor-  
row on them? Shall wee not helpe to quench the  
fire with our teares, that wee have kindled with  
our sinnes? O cruell! How know wee but that  
the Lord is at this instant visiting our transgres-  
sions there acted, which polluted the Land?  
Beloved, did wee not commit there ten thou-  
sand millions of sinnes and more amongst us du-  
ring our aboad there? There, O there, wee play-  
ed the ungodly Atheists, there it was wee halted  
betweene God and *Baal*, sware by the Lord and  
by *Malch m*, were neither hot nor cold; there  
some of us blasphemed the dreadfull name of  
the ever blessed God, polluted his Sabbaths,  
despised his messengers, contemned his holy  
wayes, prophaned and abused his mercies, and  
his good creatures, ran with others to the same  
excesse of riot, &c. And how ever some may  
say, they have repented hereof, yet little doe  
they know what evill examples they have left  
there behind to fill up the measure both of sin &  
wrath. If thy sinnes committed there bee pardo-  
ned, yet thy sinnes may bee punished, like as a  
Father may be spared, and yet his children exe-  
cuted.

Thy sinnes, O man, have begotten many sins  
there;

there ; there is many a formalist , and many a conformitant the more for thee, as indeed I feare there is for mee. Alas, how have they kept on sinning upon our examples ? Anothers drunkennesses have begotten many a drunkard there, as anothers spirituall cowardize many a Nicodemite, and anothers Lukewarmnesse many a *Laodicean*. Now, doe wee feare that the Lord is gone forth this day to call that Land to an account, and to visite for these and the like abominations, and is this nothing unto us ? Shall men be slaine for our sinnes, and we afford them no sorrow ? What ? shall the old Prophet in *Bethel* rise up in judgement against us ? for when hee had slaine the man of God by his lying and dissembling to him, hee yet mourned and lamented over him, saying, *Alas my Brother*. Ah, my friends and brethren, let us doe the like ; our sinnes have slaine, perhaps by this time, a little Army of men, what can wee lesse then lament over them, saying, *Alas, Alas, our Brethren* ! Surely, wee in this Land have great cause to doe as wee doe this day, if for no other respect, yet for this ; for wee have done enough and enough to overwhelm old *England* with the Wrath of God ; that our hearts at this time could bee but over-shadowed with a Cloud of sorrow !

1 King. 13. 30.

Againe ; let us suppose that things were even now turned end for end, and that wee were this day in distresse, and those our brethren in peace ; I am confident, that they would condole with us,



us, yea and powre our many a prayer for us: for they did as much, I know, when this Land lay sometimes under dearth, another time when the Indians rebelled, a third, when the monstrous opinions prevailed. And how have they alwayes listened after our welfare, ebbing and flowing in their affections with us? How doe they (I meane all this while, multitudes of well affected persons there) talke of *New-England* with delight! How much nearer Heaven doe some of their charities account this Land, then any other place they heare of in the world? Such is their good opinion of us! How have some among them desired to dye, if they might not be vouchsafed to live in this Land? And when sometimes a *New-England* man returnes thither, how is hee lookt upon, lookt after, received, entertained, the ground he walks upon beloved for his sake, and the house held the better where hee is? how are his words listened to, laid up, and related frequently when hee is gone? neither is any love or kindnesse held too much for such a man.

Neither let this be forgotten, that of all the Christian people this day in the World, wee in this Land enjoy the greatest measure of peace and tranquillity. Wee have beaten our swords into plough-shares and our speares into pruning hookes, when others have beaten their pruning hookes into speares, and their plough-shares into swords. And now, as *Moses* sayd to the Reubenites and the Gadites, *Shall your brethren goe*

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to

Num. 32. 6.

to warre, and shall yee sit still ? So, shall our brethren goe to warre, and wee sit still, and not so much as grieve with them ? shall they bee wounded with the sword and speare, and not we pierced so much as with brotherly sorrow ? Surely then, if ever the Lord should bring the like houre of temptation upon us, as his people here have not beene long hitherto without exercise, hee might justly shut us out of the hearts of all our brethren in the World. And whereas too perhaps here and there one in our native Land, especially in their passions, may have had some transient thoughts, touching, it may bee, some of us, as if the exorbitant spirit of *Iohn* and *James* were in us, desirous that fire from Heaven should fall upon them, as if, I meane, we would be glad to heare of Judgements upon our native Countrey (O cruell, and unnaturall ! ) our fellow-feelings this day, I hope, shall wipe away all such prejudices. And truly, if Gods Justice might be satisfied with that Lands amendment without one drop of blood, though we should shed store both of teares and blood to effect it, wee would greatly rejoyce, and soone turne this day of Humiliation into a day of gratulation, praise, and thanksgiving.

9

Jer. 29. 7.

What shall I say ? If there should be any one heart here digd out of a Marpesian rock, let such an one remember, lastly, that in the peace of that Land, we shall have peace, and therefore in the misery of that Land, wee shall never bee happy. You know, that God hath hitherto made that  
Land



Land a blessing unto this; If Christ hath a Vine here, that Land hath as yet beene the Elme that hath sustained it. Thence hath the Lord thus stockt this American part with such Worthies, there were they bred and nurst, thence hitherto have beene our yearly supplies of men, and of many an usefull commodity. If then they suffer, we may easily smart; if they sinke, wee are not likely to rise. And this, at least, may be a perswasive to a sordide minde, that will not be wrought upon by more ingenuous Arguments.

The mercifull God stir up all our affections, and give us that godly sympathy, which that Land deserveth at our hands, and teach us to expresse it upon all occasions of ill tydings coming to our eares from thence. Yea, let us sit at this time like old *Ely* upon the wayes side, watching, as he did, for the Arke of the Lord, with a trembling hand and heart. And let us bee every day confessing of our old *Englands* sinnes, of its high pride, Idolatry, superstition, blasphemies, blood, cruelties, Atheismes, &c. And let us never goe to our secrets without our Censors in our hands for old *England*; deare *England* still in diverse respects, lest indeed by us in our persons, but never yet forsaken in our affections. The good God of Heaven, have mercy upon it, and upon all his deare people and servants in it, for Christ his sake, *Amen.*

FINIS.

















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